

The Chain of Light

Tazkira
Masha'ikh-e-Qaadiriyyah
Razviyah



1st Noor

Khaatimun Nabiyeen Hazrat

Muhammad Mustafa

ﷺ

Written by:

Maulana Abdul Mujtaba Razvi

Translated by:

Muhammad Afthab Cassim Razvi Noori

1st Noor

*Khaatimun Nabiyeen
Saahib-e-Kaaba Qausain
Mahboob-e-Rab'bil
Mashriqain Wal
Maghribain Hazrat
Ahmad-e-Mujtaba
Muhammad Mustafa*

ﷺ

The First and the Greatest Shaykh of the Silsila Aaliyah Qaadiriyah Barakaatiyah Razviyah Nooriyah is the Illustrious Habeeb of Allah, The Beloved Rasool-e-Akram, Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ

Most Blessed Name: The Beloved Rasool ﷺ has numerous names that have been bestowed upon him. In the skies he is known as Ahmad and Mahmood, and on the earth, he is known as Muhammad ﷺ. In the Taurah, The Holy Prophet ﷺ is called Ahmad, Sahook and Qataal ﷺ and in the Injeel he is known as Haamid ﷺ. Some great Sufis have said that there are one thousand names of Allah and one thousand names of the Prophet ﷺ [Zirkaani vol.3 pg. 113]

His Unique Titles: The Beloved Rasool ﷺ has been blessed with many unique titles such as Abul Qaasim and Abu Ibrahim. Hazrat Jibra'eel عليه السلام often addressed him by saying, 'As Salaamu Alaika Ya Aba Ibrahim' Salaams upon you O Father of Ibrahim. [Zirkani vol.3. pg 151]

His Blessed Genealogy: The family tree of the Prophet ﷺ from his father is as follows: Muhammad ﷺ the blessed son of Hazrat Abdullah ﷺ son of Hazrat Abdul Mutallib son of Haashim, son of Abd Munaaf son of Qas son of Kilaab son of Mur'rah son of Ka'ab son of Lawi son of Ghaalib son of Fahr son of Maalik son of Nuzr son of Kinaana son of Khuzaima son of Murik'ka son of Ilyaas son of Muzar son of Nazaar son of Ma'ad son of Adnaan. [Bukhari Shareef]. The Genealogy of the Prophet ﷺ from his blessed mother is as follows : Hazrat Muhammad ﷺ the blessed son of Bibi Aamina (radi Allahu anha) daughter of Wahb, son of Abd Munaaf, son of Zahra son of Kilaab son of Mur'rah. Both these family trees come together at Kilaab bin Mur'rah and they further come together at Adnaan. It has been accepted that Adnaan was from the descendants of Nabi Ismail عليه السلام and Hazrat Ismail عليه السلام is the son of Hazrat Ibrahim عليه السلام. [Madarijun Nabuiwat vol.2 pg14]

This shows that the Holy Prophet ﷺ is a descendant of Hazrat Ibrahim عليه السلام from both parents. The Historians have shown that the maternal and paternal forefathers of the Prophet ﷺ were pious and pure people. [Ibn Sa'ad]

Noor-E-Mustafa ﷺ: Before the creation of the Noor of the Prophet ﷺ, the Divine Kingdom of Almighty Allah was a hidden treasure. When Almighty Allah willed to reveal this, He created the Noor of the Holy Prophet ﷺ. From the Noor of the Holy Prophet ﷺ, Allah created the Lauh (protected tablet), Qalam, Arsh, Kursi, the moon, the stars and paradise. It has been stated in Hadith-e-Qudsi that Almighty Allah says, *“If I had not created Muhammad ﷺ, then I would not have created Adam عليه السلام, nor would I have created Heaven and Hell. If I have not to create him, then I would not have created the universe. If I had not created you, then I would not have created the world.”*

The Prophet ﷺ says, *“Almighty Allah created my Noor first and He created the entire universe from my Noor and I am from the Noor of Allah.”* From the above mentioned Hadith-e-Mubarak it is evident that Almighty Allah first created the Noor of the Prophet ﷺ and from this Noor, he created the entire universe. [Rauzatun Naeem fi Zikrin Nabiyil Kareem]

The Noor of the Prophet ﷺ was placed in the forehead of Hazrat Adam عليه السلام and then travelled through generations of pure bodies until reaching Hazrat Ibrahim عليه السلام and Hazrat Ismail عليه السلام. This Noor then travelled till it reached Hazrat Abdullah ﷺ and then it entered the blessed womb of Bibi Amina رضي الله عنها.

Miraculous Events in the Womb: Bibi Amina رضي الله عنها says that she did not feel any discomfort during her pregnancy, for the first six months. She further stated that after the sixth month, she could feel a special light

inside her. She then dreamt of an Angel, who informed her that she was carrying the Final Messenger in her womb. The Angel also informed her that when the Prophet ﷺ would be born then a great light will manifest itself, which would allow her to clearly see the huge buildings of Syria and Basra. Bibi Amina رضي الله عنها says, “When Prophet ﷺ came into my womb, my first month was Rajab. In this month, I saw a very bright and fragrant person in my dream. I asked who he was and he replied that he was Hazrat Adam عليه السلام; I asked his reason for coming and he said, I have come to give you glad tidings, that the Master of the Worlds is in your womb.’ In the same way, in the second month I saw Hazrat Sheeth عليه السلام, in the third month Hazrat Idrees عليه السلام, in the fourth month, Hazrat Nooh عليه السلام, in the fifth month, Hazrat Hud عليه السلام, in the sixth month Hazrat Ibrahim عليه السلام, In the seventh month, Hazrat Ismaeel عليه السلام, in the eighth month, Hazrat Moosa عليه السلام and in the ninth month, Hazrat Esa عليه السلام, and every one of them blessed me with glad tidings.” [Rauzatun Naeem]

THE MOST BLESSED BIRTH IN THE UNIVERSE : The Most beloved Rasool ﷺ and the Leader of the Universe was born on Monday the 12th Rabi ul Awwal, 53 years before Hijrat coinciding, 20 April 571 at the time of Subh Saadiq. It has thus been the manner of the people of Makkah, that on the 12th they would go to the blessed home of Rasoolullah ﷺ to make ziyaarah and commemorate the Meelad Shareef [Madarijun Nabuiwat vol.2 pg.14]

The Most Blessed Childhood: As a child, Prophet ﷺ was given in the care of a nurse called Daai Halima Saadiya رضي الله عنها. This was the tradition of the Arabs. Before being given to her, the Prophet ﷺ was suckled by Bibi Amina, Hazrat Suwayba and Hazrat Umm-e-Aiman (radi Allahu anhuma). Daai Halima رضي الله عنها says that when she brought the Prophet ﷺ to her home, she would never have to burn a lamp at night, since the Noor of the Prophet ﷺ brightened her entire home. She also states that when she suckled Rasoolullah ﷺ, then he would only take milk from the right

breast and not from the left, leaving this, for Bibi Halima's son (*radi Allahu anhum*). He in turn would abstain from drinking from the left, and would never drink milk before Rasoolullah ﷺ. She further states that the Prophet ﷺ was always pure and clean as a child. He never messed the bedding with passing urine or stool. Whenever he would need to answer to the call of nature, he showed a sign and would then do so. She says that she never needed to rinse his blessed mouth or clean him, as she would only make the intention and she would find that this was already done. Bibi Halima رضي الله عنها says that the Prophet ﷺ grew very swiftly and his progress was completely different from any other child. He grew in a day, what other children grew in a month and in a month; he grew what other children would grow in a year. She says that when he was 2 months old he could sit very well. At 3 months, he began to stand. At 4 months, he walked holding the wall and at 5 months he walked and talked very well.

In his first stages, the first words he said were, “*Allahu Akbar Allahu Akbar Alhumdu lil laahi Rab'bil Aalameen*” Bibi Halima رضي الله عنها says, “*At night I would often hear him read, ‘Laa ilaaha ilal laahu Qudoosun Qudoosun Naamatul Uyoonu wa Rahmaanul Laa Takhuzuhu sinatuw wala Naum.’*” She says that in his sixth month, he started to run and in his seventh month, he could run very swiftly. At eight months, he spoke very beautiful words. At nine months he spoke with great wisdom and intellect. Bibi Halima رضي الله عنها states that when Rasoolullah ﷺ was ten months old, he could fire an arrow from a bow. Whenever children called him to play, he would reply by saying, “*Almighty Allah did not create me to play.*” The Prophet ﷺ always took anything with his right hand by saying Bismillah hir Rahmaan nir Raheem. [Rauzatun Naeem]

Bibi Halima رضي الله عنها says, “*Once there was a drought, so we took the Prophet ﷺ with us into a jungle and made Dua by saying, ‘O Allah bestow rain upon us through this child.’ Immediately the clouds began to gather, and it began to rain very hard.*

It was as if someone had opened the cork of a water bottle.” Bibi Halima ﷺ was blessed in many ways whilst the Prophet ﷺ was with her. This continued even until the incident of Shakus Sadr (The splitting of the Holy Chest) occurred.

The Splitting Of The Chest: Once Bibi Halima’s ﷺ son rushed home to tell his mother that he saw three very bright people dressed in white clothing lay Muhammad ﷺ down on the ground and split open his chest. He said, *“I left them in that condition and came to call you to assist.”* Bibi Halima ﷺ and her husband became alarmed and rushed to the spot where their livestock were grazing. They reached there to find that Rasoolullah ﷺ sitting very concerned. Bibi Halima ﷺ spoke to him very gently and asked him what had happened. The Prophet ﷺ said, *“Three people, very bright and dressed in white appeared. They lay me down and then split open my chest. They then removed something and put in something and then sealed my chest, and in all that time, I did not even feel the slightest pain.”* After this incident, Bibi Halima ﷺ watched the Prophet ﷺ very closely. When the Prophet ﷺ was two years old, he was very healthy and he was not being suckled any more. Bibi Halima ﷺ then returned him to Bibi Amina ﷺ, who showered her with many valuable gifts. [Madarijun Nabuiwat vol.2 pg 12]

How Many Times Was The Chest Split Open? : Hazrat Shah Abdul Aziz Muhadith Dehlwi ﷺ wrote in the Tafseer of Surah Alam Nashrah, that the Blessed chest of the Prophet ﷺ was split open four times. The first time was when the Prophet ﷺ was at the home of Bibi Halima ﷺ, the wisdom of this was to purify him of the thoughts that children have of playing and being mischievous. The second time was when Rasoolullah ﷺ was 10 years old. This was so that he may become fearless of the general fears during ones youth. The third time was in the Cave of Hira, when a majestic light was placed into his heart, so that he may be able to

withstand the revelation from the Court of Almighty Allah. The fourth time was during the Journey of Me'raj. On this occasion, the heart was adorned with the light of wisdom. This was done so that he may be able to make Deedar (see) Almighty Allah and converse with his Creator. [Madarijun Nabuiwat - Seeratul Mustafa]

Wisaal Of Bibi Amina ﷺ: When the Prophet ﷺ was six years old, his mother took him with her on a journey to Madinah Shareef to visit relatives, and to pass by the Blessed grave of his blessed father. On this journey, they were accompanied by Umme Aiman ﷺ. Whilst returning, they passed through a place called Abwa, where Bibi Amina ﷺ made wisaal (passed away). Umme Aiman ﷺ then brought Rasoolullah ﷺ back to Makkah Shareef and gave him in the care of his grandfather Hazrat Abdul Mutallib ﷺ. The Prophet's ﷺ grandfather also passed away when he was eight years old.

Life With Abu Taalib: After the passing away of Hazrat Abdul Mutallib, his uncle Abu Taalib took care of him. Abu Taalib took very good care of the Prophet ﷺ and spent all of his time with him. He even slept beside the Prophet ﷺ. Abu Taalib said, *"I never saw the Prophet ﷺ ever tell a lie, or betray anyone. I have never seen him hurt the feelings of any person or sitting in the company of bad boys. He never did anything that was unethical. He always remained very respectful, kind and honourable in the highest form."* [Seeratul Mustafa Pg 86/87]

Journey To Syria : When the Holy Prophet ﷺ was twelve years old, Abu Taalib journeyed to Syria and thus took the Beloved Rasool ﷺ with him. On their journey they met with a monk called Baahira. The monk was well versed with the Injeel and Taurah and thus knew all the signs relating to the Final Messenger. He immediately recognised the Beloved Rasool ﷺ and informed Abu Taalib of this. He said that the Prophet ﷺ is the Leader

of all Prophets (Peace be upon them all), and that the Prophet ﷺ is Rahmatul lil Aalameen (Mercy unto the Worlds). He further said, “I have seen the stones and trees bow towards him, and a cloud that shelters him. I also saw the Seal of Prophethood between his blessed shoulders. You (Abu Taalib) should thus return with him to Makkah and not journey to Syria. You should sell all your merchandise here and leave. In Syria there are many Jews who are his enemies. The moment he arrives in Syria, they will plan to martyr him.” Abu Taalib took heed to the words of Baahira and sold all his merchandise and then returned to Makkah Shareef with the Prophet ﷺ. [Tirmizi Shareef Vol.2]

The Battle Of Fujaar: Before Islam, it was a common practice for Arabs to war amongst themselves. They battled with one another leaving many dead and injured. From amongst these battles, one of the most famous ones is known as the Battle of Fujaar. The people of Arabia showed great respect to the months of Zilqaddah, Zulhijjah, Muharram and Rajab. They felt that it was very disrespectful and sinful to do battle during these months. They would thus keep their bows and arrows away and kept their swords in its sheath during these months. There would however be certain occasions where they would be forced to do battle during these months. The Arabs called these Battles Huroob-e-Fujaar, “sinful Battles”. The last Fujaar took place between the Quraish and Qais tribes. During this time, the Prophet ﷺ was twenty years of age. Because the Quraish were on Haq during this battle, the Prophet ﷺ also participated in it alongside his uncles. However, the Prophet ﷺ did not fight in this battle; he passed arrows to his uncles. The Quraish were victorious in this battle eventually. [Seerat Ibn Hishaaam vol.2 pg.186]

Halful Fudhul: After the Battle of Fujaar, the peace loving tribes realised that they wanted some kind of peace and cease-fire amongst themselves. They were tired of all the fighting and killing that took place during their

wars. They wished to live their lives in peace and harmony. Thus, all the leaders of the tribes such as the Banu Hashim, Banu Zahra, and Banu Asad etc. gathered at the home of Abdullah bin Jad'aan. During this meeting, Huzoor-e-Akram's ﷺ uncle Zubair bin Abdul Mutallib presented a view that there should be some kind of treaty or truce prepared to resolve the problem. The leaders of the Quraish thus took the following Oath, in which they said, *"We will steer the disharmony away from our country, we will protect the travellers, we will continue to assist the poor, we will support the oppressed and we shall not allow any tyrant or usurper to live in Makkah."* The Prophet ﷺ was also present during this agreement and was very pleased with it.

Even after announcing his Nabuiwat, the Prophet ﷺ would often say, *"I was so pleased with that agreement that even if someone gave me a prize camel, I would not be so pleased and even today, if any Muslim who is being oppressed calls out to me by saying "Ya Aala Halfil Fudhul, then I am ready to assist him."*

Second Journey To Syria: Bibi Khadija ؓ was a very respectable and revered woman in Arabia. She was widowed and she was in search of someone trustworthy to take her merchandise to Syria. Her attention fell upon Rasoolullah ﷺ and she offered him to take her merchandise to Syria. Due to his trustworthiness, she offered him two times the amount that she paid others to make this business trip. She also sent her servant, Maysara, with Huzoor ﷺ. When they reached Syria, they stopped close to the Monastery of a monk called Nastoora. Nastoora had known Maysara for a very long time. He went up to Maysara and asked about the person sitting under the tree. Maysara informed him that the Rasool ﷺ was from the Banu Hashim family and he lived in Makkah. He also told Nastoora that the Prophet's ﷺ name was Muhammad and that he was also known as 'Ameen' Nastoora said, *"With the exception of Prophets, no other person has rested under this tree before. It is for this reason, that I have full*

faith, that this is the Final Messenger. I am seeing in him all the signs of the Final Messenger that have been foretold in the Taurah and Injeel. O! How I wish I would be alive at the time when he announces his Prophethood. I would have spent all my moments with him serving him and assisting him. O Maysara! I advise you not to leave his side even for one moment. You should remain close to him and serve him with love and dedication, because Almighty Allah has blessed him with being The Final Messenger.”

The Holy Prophet ﷺ sold all the merchandise very quickly and then returned to Makkah. As they entered Makkah, Bibi Khadija رضي الله عنها, was seated in her home awaiting their arrival, when she noticed two Angels giving shading the Prophet ﷺ. On seeing this, a deep love for the Prophet ﷺ entered her heart. After a few days, she informed Maysara about this and he informed her that he had also witnessed the same and many other amazing occurrences. He also informed her of the meeting with Nastoora and his words of love and affection for the Prophet ﷺ. After hearing this, Bibi Khadija رضي الله عنها felt an increased love and respect for Rasoolullah ﷺ and thus intended to send a proposal of marriage. [Madarijun Nabuiwat vol.2]

The Blessed Nikah: Bibi Khadija رضي الله عنها was well respected amongst the Quraish and was well known for her piety and chastity. She was first married to Abu Haala bin Zaraara from whom she had two sons, Hind bin Abu Haala and Haala bin Abu Haala. After he passed away, she married Ateeq bin Aabid Makhzoomi from whom she had one son and one daughter, named, Abdullah bin Ateeq and Hind bint Ateeq. He too passed away after some time. After his passing away, many wealthy Arabs desired to marry her, but she rejected all their proposals. She was now forty years of age and Bibi Khadija was now intent on making Nikah to Rasoolullah ﷺ. Others sent proposals of marriage to her, but she sent a proposal of marriage to Rasoolullah ﷺ. She sent this proposal by the hand of her servant Nafeesa Bint Ummaya. The Famous Imam of Seerat

(History of Prophet ﷺ) Muhammad bin Ishaq writes that the reason why Bibi Khadija preferred to marry the Prophet ﷺ was said in her own words. She said to the Prophet ﷺ, *"I preferred you because of your beautiful character and high morals."* [Zirkaani vol.1 pg.200]

The Prophet ﷺ presented the proposal before the elders of his family. They were all very pleased and accepted the proposal. The Prophet ﷺ went to the house of Bibi Khadija رضى الله عنها accompanied by Hazrat Hamza, Abu Taalib and other elders of the family. During the Nikah, Abu Taalib delivered a Khutba (talk) in which he said, *"All Praise is due to Allah, Who created us in the family of Hazrat Ibrahim عليه السلام and the descendants of Ismaeel عليه السلام, and he created us in the families of Mu'add and Muzir, and that he has made us Leaders over people. This is the son of my brother. He is Muhammad ibn Abdullah. If he has to be compared to any other youth in this community, you will find him to supersede them in every way. Yes, he may not be very wealthy, but wealth is something that increases and diminishes. It is something that changes and causes change. After Praise, my nephew Muhammad ﷺ is that personality with whom I am very close and whom I love dearly. All of you here are well aware of this. We are performing his Nikah to Khadija bint Khuwailid and twenty camels from my wealth are being given as the dowry. His future is going to be very powerful, splendid and bright."* [Zirkaani vol.1. pg 201]

At the time of marriage, the Prophet's ﷺ age was twenty five years two months and ten days and Bibi Khadija رضى الله عنها was forty and according to one narration she forty one years of age. [Madarijun Nabuiwat Vol.2]

Bibi Khadija رضى الله عنها remained in Nikah with the Prophet ﷺ for approximately twenty five years, and whilst she was in his Nikah, the Prophet ﷺ did not make another Nikah. With the exception of Huzoor's ﷺ one son Hazrat Ibrahim عليه السلام, the rest of the Prophet's ﷺ children were born from Bibi

Khadija رضي الله عنها. She spent her entire life serving and being dedicated to the Prophet ﷺ. [Zirkaani]

Life as a Merchant: Rasoolullah's ﷺ forefathers were all traders and merchants, and since he had journeyed to Syria with Abu Taalib, he also continued as a trader. He was the most respected amongst all merchants and travelled to Syria, Basra and Yemen. He was known by all other traders and ordinary people as “*Ameen*” (The Trustworthy). Even in this field, there is no example to the Prophet ﷺ. Sahabi-e-Rasool Hazrat Abdullah bin Abil Humsa رضي الله عنه says, “*During the time of Commencement of Revelation and before the Announcement of Prophethood, I entered into some business transaction with the Prophet ﷺ. I had paid some of the money to him and owed him part thereof. I had promised that I would return in a little while and pay the remaining amount. Co-incidentally, I did not remember my promise for three days. After three days when I passed the place where I had promised to meet Rasoolullah ﷺ, I found him waiting there, but he did not even show the smallest sign of displeasure at the fact that I had not fulfilled my promise to Him. All he said was, ‘Where have you been? I have been waiting at this spot for you since three days.’* [Sunan Abu Dawood vol.2 pg.334]

The First Revelation: Once, whilst the Prophet ﷺ was engrossed in Ibaadat in the cave of Hira, Hazrat Jibra'eel عليه السلام appeared to him. Hazrat Jibra'eel عليه السلام said, “*Recite*”, the Prophet ﷺ said, “*I am not of those who read*” meaning (*I will not read*). Hazrat Jibra'eel عليه السلام then embraced him with great power and said again, “*Recite*”, and again he replied, “*I am not of those who read*”. Hazrat Jibra'eel عليه السلام embraced him again and then released him and said, “*Recite with the Name of your Lord Who created, man from a clot of blood, Recite, for your Lord is the Most Generous, Who taught writing by the Pen, (who) taught man that which he knew not.*” This was the first revelation that was bestowed upon the Prophet ﷺ. The Prophet ﷺ remembered these verses and went home. The Prophet ﷺ arrived home and asked his

family members to cover him with a blanket. After some time, Rasoolullah ﷺ informed Bibi Khadija ؓ of what had occurred in the cave. Bibi Khadija ؓ comforted the Prophet ﷺ and told him that he had nothing to fear for, since Almighty Allah shall never allow any harm to come to him. She said, “*You are kind towards your relatives, You carry the burden of others, You earn and feed the poor, you are a kind host towards musaafirs (travellers), and for the sake of Haq (righteousness) you come to the assistance of all those in need.*” After this, Bibi Khadija ؓ took Rasoolullah ﷺ to her cousin brother Waraqa bin Naufil. Waraqa was that person who was a Muwahid (Believed in One Allah). He was tired of those who worshipped many gods and idols. He could easily translate from the Injeel and from Hebrew into Arabic. He had become very old and could not see any more. Bibi Khadija ؓ asked him to listen to what the Prophet ﷺ had to say. Waraqa asked Rasoolullah ﷺ to explain what he had seen. The Prophet ﷺ explained the entire incident in the Cave of Hira to him. Waraqa said, “*This is the same Angel, whom Almighty Allah sent to Hazrat Moosa ؑ.*” He then said, “*I wish I would have been healthy and young when you would announce your Prophethood. I wish I could have been alive at that time, when your nation will cause you to leave Makkah.*” On hearing this, the Prophet ﷺ said, “*Will the People of Makkah cause me to leave Makkah?*” He said, “*Yes, Whosoever came as a Nabi like you, found the people of their city to be their enemies.*” After this, the Wahi discontinued for a while. The Prophet ﷺ became uncomfortable and troubled when this happened.

Then, one day as he was leaving his home, he heard a voice saying, “*Muhammad ؐ*” He looked up into the sky and saw the same Angel that appeared before him in the Cave of Hira sitting on a huge throne in the sky. He immediately rushed home, lay down, and asked to be covered in a blanket (shawl). It was during this, that the first verses of Surah Mudassir were revealed to him wherein Almighty Allah commanded, “*O the Covered One. Rise, and then deliver the warning. And announce the Magnificence of Your*

Lord. And Keep Your Clothes pure. And Keep away from idols.”

After these verses were revealed, Almighty Allah commanded the Prophet ﷺ to invite people towards Islam and in obedience to the command of Almighty Allah, the Prophet ﷺ started to preach and invite the people towards Islam.

The Three Stages of Dawah

The First Stage: During the first year, the Prophet ﷺ preached and propagated Islam very discreetly and secretly. During this time, the first woman to accept Islam was Bibi Khadija رضي الله عنها. From amongst the free men, the first to accept Islam was Sayyiduna Abu Bakr Siddique رضي الله عنه. Amongst the children, the first to accept Islam was Hazrat Ali رضي الله عنه, and amongst slaves, the first to accept Islam was Hazrat Zaid ibn Haarith رضي الله عنه. Through the Dawah of Hazrat Abu Bakr Siddique رضي الله عنه, Hazrat Uthman, Hazrat Zubair bin Awaam, Hazrat Abdur Rahman bin Auf, Hazrat Sa’ad ibn Abi Waqqas, and Hazrat Talha bin Ubaidullah (ridwaanullahi ta aala ahalaihim ajmaeen) also quickly accepted Islam. After a while, Hazrat Abu Ubaidah bin Jar’rah, Hazrat Abu Salmah, Abdullah bin Abdul Asad, Hazrat Arqam bin Arqam and Hazrat Uthman bin Maz’oon (Ridwaanullahi ta aala alaihim ajmaeen) also accepted Islam. With the exception of those mentioned, many others were blessed with being the companions of the Prophet ﷺ. [Zirkaani vol.1 pg 246]

The Second Stage: After three years of discreetly spreading Islam, a huge group of Muslims became well prepared. Almighty Allah then revealed the following verse of Surah Shura upon the Prophet ﷺ. “ *Wa Anzir Asheeratakal Akrabeen*”, in which Almighty Allah commanded the Prophet ﷺ to give the message of warning to those who were close and dear to him. Then, one day the Prophet ﷺ stood on the Mount of Saffa and said,

“ O people of the Quraish! O my people! Would you believe me if I said that there was an army hiding behind this mountain waiting to attack you?” All of them replied by saying, “ yes, we will definitely believe you, because we always saw you as Honest and Trustworthy.” He ﷺ then said, “ Then say, there is none worthy of worship but One Allah. I am thus announcing this and warning you concerning the Wrath of Allah. If you do not bring faith, then the Wrath of Allah shall befall you.” On hearing this, all the people of the Quraish became angry, including the Prophet’s uncle Abu Lahab. They all walked away saying harsh words to the Prophet ﷺ.

The Third Stage : During the fourth year, after announcing his Nabuiwat, the Holy Prophet ﷺ was commanded by Allah to openly invite people to Islam. The Holy Prophet ﷺ openly started to propagate Islam, and spoke against Shirk (associating partners with Allah) and idol worshipping. The people of Makkah opposed the Holy Prophet ﷺ and began oppressing the Muslims.

The kufaar Send A Delegate : Obeying the command of Almighty Allah, The Holy Prophet ﷺ openly spread the word of Islam. For this, he had to face many difficulties and hardships, but he did not stop spreading the word of Allah. The Kufaar saw this and were astonished at his perseverance. They gathered together to try and establish why the Prophet ﷺ was persevering in such adversity. They finally decided to send a delegate to him. The person appointed for this was Utbah bin Rabi’a. He went to the Prophet ﷺ and said, “ O Muhammad ﷺ What is your aim in spreading the word of Islam? Do you wish to become the Ruler of Makkah? Do you desire wealth and respect or do you wish to marry in a very exalted family? Tell me what is in your heart and I guarantee that if you stop spreading the word of Islam, the entire Makkah will be at your feet and every one of your wishes shall be fulfilled.” After hearing Utbah’s talk, the Prophet ﷺ recited a few verses of the Holy Quran. On hearing these verses Utbah

became very amazed and inspired and he began to tremble. He placed his hands on the blessed lips of the Prophet ﷺ and said, “*I give you the Oath of our family. Please stop. My heart is being torn apart by the exalted verses you are reciting.*” Utbah left the Court of the Prophet ﷺ, but a huge reformation had taken place in the life of Utbah. He returned to the leaders of the Kufaar and told them that the word of the Prophet ﷺ is not magic or any other ordinary word. It is something Divine. He asked them to let the Prophet ﷺ remain in peace and not to interfere in anything he did or said. The Kufaar were not pleased with Utbah’s advice and now began to cause more hardships to the Prophet ﷺ and his companions.

A Delegation Visits Abu Taalib : The kufaar, were now frustrated by the Prophet’s ﷺ opposition of idols and false gods. They thus took a delegation to Abu Taalib complaining against the Prophet ﷺ. Abu Taalib explained to them very gently and then sent them away. The Prophet ﷺ still continued to spread the word of Allah. He continued to speak out against idol worshipping and corrupt practices of the Arabs. This caused immense anger in the Quraish and once again, they formed a delegation of all the leaders. This delegation once again went to Abu Taalib. They said, “*Your nephew insults our deities. Either you move aside and surrender him to us or you join him and come against us, so that we may decide his faith.*” Abu Taalib understood the ill intention of the Quraish. He knew that they intended to make the Prophet ﷺ shaheed. He called the Prophet ﷺ and with great love and gentleness, he said, “*O my nephew! Have mercy upon your aged uncle and do not place such a heavy burden upon me that I shall not be able to bear. My opinion is that you should temporarily refrain from spreading Islam until all is settled.*” After listening to his uncle’s words, the Prophet ﷺ said, “*O my uncle! By Allah! if the Quraish give me the sun in my one hand and the moon in my other hand, I shall still not stop spreading the word of Allah. Either Almighty Allah completes what has been commanded or I sacrifice myself in spreading the Deen-e-Islam.*” When Abu Taalib heard this, he became

inspired and said, “ O my beloved nephew! Go, I am with you. As long as I am alive, none shall be able to even harm one hair on you.” [Seerat ibn Hishaam vo.1 pg 266]

Hijrat To Abyssinia: The Muslims were now being tormented and persecuted by the Kufaar even more than before. The Prophet ﷺ thus commanded some Sahaba to migrate (make Hijrat) to Abyssinia. The King of Abyssinia was a Christian. His name was Asmaha and he was known as Najashi (Negus). He was a very kind and humble person, and had deep knowledge of the Taurah and Injeel. In the fifth year after the Announcement of Nabuiwat, in the month of Rajab, eleven men and four women migrated to Abyssinia (Habsha). [Zirkaani vol.1 pg 270]

The Boycott: Seven years after the Announcement of Nabuiwat, the Kufaar found that Islam was spreading very fast, and that people like Hazrat Umar-e-Farouk ؓ and Hazrat Hamza ؓ had accepted Islam. The Kufaar now wanted to control the spread of Islam, and to allow this to happen, they planned a boycott of the Banu Hashim. This, they thought would force the Banu Hashim to go against the Prophet ﷺ. They wrote a Decree to the Banu Hashim and placed it in the Kaaba. The Decree stated that unless and until the Banu Hashim do not hand the Prophet ﷺ over to them, the following shall apply:

1. No person shall marry with anyone from the Banu Hashim.
2. No one shall buy or sell anything to them.
3. No person shall associate, talk to or have any relationship with Banu Hashim.
4. No person should allow any food or water to be sent to them.

Mansoor bin Ikrama wrote this decree and the leaders of the Quraish signed on it. Abu Taalib was now forced to take the Prophet ﷺ and the Bani Hashim with him into a mountainous valley which was called Shu'b

Abu Taalib. The Banu Hashim remained in this valley for three years, facing great hardships and difficulties. They survived on leaves and dried up skins. The children of Banu Hashim suffered with hunger and thirst. The Kufaar ensured that no food or water could enter the valley. [Zirkaani vol.1 pg.275]

The Prophet ﷺ and the Banu Hashim lived through this difficult time for three years, until the hearts of certain members of the Quraish softened and they personally went into the valley and helped every member of the Banu Hashim out of the valley. The Prophet ﷺ said that the Decree of the Kufaar would be destroyed and when it was removed from inside the Kaaba, it was found that the entire decree had been eaten by white ants, except the name of ALLAH. Mut'im bin Adi was the one who tore the decree and asked some brave men from the Quraish to go into the valley and remove the Banu Hashim. Mansoor bin Ikrama, who had written the decree became ill and his hands became paralysed and dried up. [Madarijun Nabuiwat vol.2 pg.46]

The Year of Sadness: In the tenth year after Announcement of Nabuiwat, Abu Taalib passed away. Only three days after this, Hazrat Bibi Khadija رضي الله عنها passed from this world. She was the one who always comforted and supported the Holy Prophet ﷺ in everything. This was a great loss to the Holy Prophet ﷺ and her passing saddened him. The Holy Prophet ﷺ referred to this year as "*The Year of Sadness*". Bibi Khadija رضي الله عنها passed away in the month of Ramadaan at the age of sixty five and was laid to rest in the blessed cemetery of Jannatul Mua'lla. The Holy Prophet ﷺ personally entered her grave and laid her to rest in it. [Zirkaani vol.1 pg.296]

Islam Spreads To Madinah: Islam was now spreading very swiftly. The Ansaar who lived in Madinah were idol worshippers, but because they associated with the Jews and the Christians, they heard of the coming of

the Prophet ﷺ. The Jews, who said that they would join with the Final Messenger and destroy the idols and idol worshippers, often threatened the two tribes of the Ansaar, namely the Aus and Khazraj. In the eleventh year after announcement of Nabuiwat, the Prophet ﷺ as always went for Hajj. He went to Mina to invite people towards Islam. In Mina, near a valley called Aqaba, the Prophet ﷺ met six Ansaar men from Madina. He asked their names and the names of their forefathers. He then recited few verses of the Holy Quran to them. This recitation inspired them deeply. Each one looked at the other and said, *“Verily he is the Final Messenger concerning whom the Jews and Christians have always spoken. Let us thus accept Islam before they do.”* All six of them thus accepted Islam. The names of the six personalities who first accepted Islam from Madinah are as follows:

1. Hazrat Abul Hasheem bin Tihaan رضي الله عنه
 2. Hazrat Abu Amaama As’ad bin Zararah رضي الله عنه
 3. Hazrat Auf bin Haarith رضي الله عنه
 4. Hazrat Raafi bin Maalik رضي الله عنه
 5. Hazrat Qutbah bin Aamir bin Hadeeda رضي الله عنه
 6. Hazrat Jaabir ibn Abdullah bin Riyaab رضي الله عنه
- [Madarijun Nabuiwat vol.2 pg.51]

Bai’at Aqaba Ulaa: The following year during the time of Hajj, twelve more people secretly accepted Islam in the valley of Aqaba and took the oath of allegiance at the hands of the Holy Prophet ﷺ. This was known as *“Bai’at Aqaba Ulaa”* ‘The First Pledge at Aqaba’. They requested the Prophet ﷺ to send someone as a teacher with them to Madinah, so that they may learn about the laws of Islam. The Holy Prophet ﷺ sent Hazrat Mus’ab bin Umair رضي الله عنه as the teacher to the people of Madinah. He stayed in Madinah at the home of Hazrat As’ad bin Zararah رضي الله عنه and he went from house to house inviting the Ansaar to Islam and every day, one or two more persons accepted Islam. This continued until there were Muslims in

almost every house up to Quba. The leader of the Aus tribe at that time was Hazrat Sa'ad ibn Mu'aaz رضي الله عنه. He was a very brave and commanding personality. When Hazrat Mus'ab رضي الله عنه first invited him to Islam, he became very furious, but when Hazrat Mus'ab رضي الله عنه recited the verses of the Quran to him, his heart melted and he accepted Islam. With him, the entire Aus tribe also accepted Islam.

It was in the same year, on the night of the 27th of Rajab, that the Holy Prophet ﷺ went for Me'raj (Journey into the Heavens) both with body and soul. It was during this journey that the Prophet ﷺ brought from the Court of Allah, the Gift of Namaaz. [Madarijun Nabuiwat vol.1 pg.316]

Bai'at Aqaba Thaaniya : In the 13th year after the announcement of Nabuiwat, during the occasion of Hajj, another 72 people from Madinah discreetly accepted Islam at Aqaba and took the oath of allegiance at the hands of the Prophet ﷺ. This was known as the “Bai'at Aqaba Thaaniya” ‘The second Pledge at Aqaba’. These 72 Muslims invited the Prophet ﷺ to come to Madinah with them and said that they were prepared to protect Islam and the Prophet ﷺ with their lives. During this pledge Hazrat Abbas رضي الله عنه, the uncle of the Prophet ﷺ who had not as yet accepted Islam, was also present. When he heard the words of the people of Madinah, he said, “Muhammad ﷺ is very respected and loved in his family, The Banu Hashim. We have always put our lives on the line to assist him and protect him. If you have the intention of taking him with you to your city, then you too should be prepared to stand by him until your death. If so, then all is well. If not, then you should step aside right now.” On hearing this, Hazrat Bar'ra ibn Aazab رضي الله عنه said, “We have grown up in the midst of swords.” Hazrat Bar'ra رضي الله عنه was still talking when Hazrat Abul Hasheem رضي الله عنه stepped in and said, “ Ya Rasool'Allah ﷺ! We have an old relationship with the Jews. Now that we have become Muslims, it is obvious that this relationship will be broken. We do not want that when Almighty Allah blesses you with victory, then you should leave us

alone and return to Makkah.” On hearing this, the Prophet ﷺ smiled and said, “ You should be reassured that your blood is my blood and you should know that my life and my passing away shall be with you. I am yours, and you are mine. Your enemy is my enemy and your friend is my friend.” [Zirkaani vol.1. pg.316 - Seerat-e-Mustafa pg.159 - Seerat ibn Hishaam vol.4 pg. 441/42]

When they took Bai’at at the hands of the Prophet ﷺ, either Hazrat ibn Zarara رضي الله عنه or Hazrat Abbas bin Nudla رضي الله عنه said, “Are all of you that are taking the pledge aware of what you are doing? You are now openly declaring war with the Arabs and non-Arabs.” They all answered in one voice by saying, “Yes, we are aware of the consequences.” After the pledge was taken, the Prophet ﷺ appointed nine members of the Khazraj and three members of the Aus as leaders upon them. [Zirkaani vol.1 pg.317]

Hijrat (Migration) To Madinah: When the Muslims were given refuge in Madinah, the Prophet ﷺ commanded the Muslims to migrate from Makkah to Madinah. The first person to make Hijrat was Hazrat Abu Salma رضي الله عنه. Most of the Muslims had made Hijrat to Madinah after Hazrat Abu Salma’s رضي الله عنه successful journey. The Muslims who remained with the Prophet ﷺ were either those in the prisons of the Kufaar, or who had no means to make Hijrat. The Prophet ﷺ was still in Makkah as he had not yet received permission from the Court of Allah to make Hijrat. He also kept Hazrat Abu Bakr Siddique and Hazrat Ali (radi Allahu anhum) with him.

Conference of the Kufaar: When the kufaar realised that many of Sahaba (ridwaanullahi ta aala alaihim ajmaeen) had migrated to Madinah, they became alarmed. They felt that soon the Prophet ﷺ may also migrate and may return with a powerful army to capture Makkah. In order to close the door to this frightening possibility, the Kufaar of Makkah called a huge conference, of all the people of Makkah. In this conference, even

shaitaan came dressed as a Shaykh. He was asked his name and genealogy and he replied by saying that he was the “Shaykh-e-Najdi”. This conference was held in their conference centre, called “Darul Nadwa.” When the issue of the Prophet ﷺ was tabled for discussion, Bakhtari said that the Prophet ﷺ should be imprisoned with his hands and feet chained, and he should be given food and water from a hole. Abul Aswad Rabia bin Amr Aamiri said that the Prophet ﷺ should be banished from Makkah so that he may live somewhere else and we may be left in peace from his teachings. Shaykh-e-Najdi listened to all their opinions and countered them by saying that none of them were productive.

Abu Jahl said, *“O People! I have one opinion, concerning which none of you have even spoken as yet.”* When he said this, he caught the attention of all those present. He then said, *“One Brave person from each tribe should take his sword and stand up. They should all attack Muhammad ﷺ at once and kill him. In this way the killing would have been committed by all tribes and not by one, and the Banu Hashim will not have the strength to do battle with all of us together, so I am sure that they will settle for blood money. When this happens, we shall all get together and easily get the blood money that needs to be paid.”* When Shaykh-e-Najdi (shaitaan) heard this, he jumped with joy and said that Abu Jahl’s idea was the best. At the end of the conference, all agreed that the method of Abu Jahl would be used and the conference was closed. Speaking of this incident, the Holy Quran says, *“And (O Beloved)! Remember when the infidels were conspiring against you, to imprison you, to martyr you or to drive you forth. And they were conspiring their own and Allah was devising His Own and The Plan of Allah is the Best.”* [Surah Al Anfal verse 30]

The Migration: When the kufaar had planned their conspiracy and returned to their homes, Hazrat Jibra’eel ﷺ descended and mentioned to the Prophet ﷺ that Allah has commanded him not to sleep in his bed

that night and that he should make Hijrat. At midday, the Prophet ﷺ went to the home of Hazrat Abu Bakr Siddique رضي الله عنه and asked him to clear the house as he wished to discuss something of great importance. Hazrat Abu Bakr رضي الله عنه said, “Ya Rasool’Allah ﷺ, May my parents be sacrificed at your feet. With the exception of your blessed wife Bibi Aisha رضي الله عنها, there is no one else in the house.” Huzoor ﷺ had already made Nikah with Bibi Aisha رضي الله عنها at this time. The Prophet ﷺ said, “O Abu Bakr رضي الله عنه! Almighty Allah has granted me permission to make hijrat.” Hazrat Abu Bakr Siddique رضي الله عنه requested permission to make Hijrat with the Prophet ﷺ. Rasoolullah ﷺ agreed. Hazrat Abu Bakr Siddique رضي الله عنه offered one of two camels which he had prepared for the time when he would make hijrat to Rasoolullah ﷺ. The Prophet ﷺ said that he would accept it only if the payment for it was taken. Hazrat Abu Bakr Siddique رضي الله عنه had no option but to accept this. The Prophet ﷺ then employed a kaafir by the name Abdullah bin Uraiqt who was a master guide on travelling as a servant and asked him to take their belongings and the two camels with him and meet them at the Cave of Thaur after three days. After making all these arrangements, the Prophet ﷺ went to his blessed home. [Bukhari Shareef vol.1 pg.553]

The kufaar surrounded the house of the Prophet ﷺ and waited for the Prophet ﷺ to fall asleep, so they could martyr him. During this time, only Hazrat Ali رضي الله عنه was present with the Prophet ﷺ. Even though the Kufaar were the enemy of the Prophet ﷺ, they still trusted him as the most trustworthy person and thus left their valuables in his ﷺ care. Thus, even now, there were various belongings of the Kufaar in the care of the Prophet ﷺ. The Prophet ﷺ said to Hazrat Ali رضي الله عنه, “You should sleep in my bed and cover yourself with my green shawl. When morning comes, you should return all the belongings of the Quraish and then come to Madinah.” The Prophet ﷺ left the “Soul of Wilaayat” to rest on the “Blessed Bed of Nabuiwat”. He then took some sand in his blessed hand and reading the initial verses of Surah Yaseen, he emerged from his home and put sand on

the heads of those who had surrounded his home, and passed by them. Neither did any of them see him, nor did they hear him leave. Another person who was not with the Quraish said to them that the Prophet ﷺ had already left and that he had dropped sand on their heads as he left. When they put their hands on their heads, they found that verily there was sand and dust on each of their heads. [Madarijun Nabuiwat vol.2 pg.57]

The Prophet ﷺ emerged from his blessed home and then stood facing the Kaaba Shareef and said, *“O City of Makkah! You are most beloved to me than the entire world. If the nation had not caused me to leave, then I would have not stayed anywhere else but with you.”* When Hazrat Abu Bakr Siddique رضي الله عنه met Rasoolullah ﷺ, he saw that the blessed feet of the Prophet ﷺ were injured. He carried the beloved Rasool ﷺ on his shoulders and walked through thorn brushes and over sharp jagged rocks until they reached the cave of Thaur. [Madarijun Nabuiwat vol.2 pg.58]

Reward Of A Hundred Camels: The Prophet ﷺ and Hazrat Abu Bakr رضي الله عنه reached the Cave of Thaur. In the mean time, the kufaar realised that the Prophet ﷺ had passed by them and they had no knowledge of it. They entered the home of the Prophet ﷺ and found Hazrat Ali رضي الله عنه on the Blessed bed of the Prophet ﷺ. They questioned Sayyiduna Ali رضي الله عنه for a short while, and they left in search of the Prophet ﷺ. They searched everywhere until they reached the Cave of Thaur. Here, through the Will of Almighty Allah, a spider had spun its web over the mouth of the cave, and a pigeon had laid her eggs on the edge of the cave. On seeing this, the kufaar said, *“If there was anyone inside the cave, then the spider would not have spread its web over the mouth of the cave and the pigeon would not have laid its eggs.”* On hearing the voices of the kufaar, Hazrat Abu Bakr Siddique رضي الله عنه became alarmed. The Prophet ﷺ said, *“Do not fear. Allah is with us.”* When the Quraish could not find the Prophet ﷺ, they returned to Makkah and

announced that there shall be a reward of one hundred camels for anyone who captures Muhammad ﷺ. Once this announcement was made, huge groups of kufaar went out in search of the Prophet ﷺ. Their greed took many of them to great distances, but in vain. The next day the Prophet ﷺ passed by the home of Umm-e-Mu'bid. She was a very old woman who used to spend most of her time sitting in her yard, distributing food and water to passing travellers. The Prophet ﷺ asked to purchase some food from her, but at the time, she had nothing to sell. The Prophet ﷺ then looked towards her goat which was very weak and asked if the goat gave milk. She answered in the negative. The Prophet ﷺ then asked if he could try to milk the goat and she consented. The moment the blessed hands of the Prophet ﷺ touched the goat, its belly became full of milk. The Prophet ﷺ milked the goat and distributed it. All those present drank a full stomach of milk, and Umm-e-Mu'bid filled all her utensils with milk. On seeing this Mu'jaza (miracle) of the Prophet ﷺ, she and her husband both accepted Islam. This goat of Umm-e-Mu'bid remained alive until 81 Hijri and continued to give milk in all this time. Even during the great drought in the time of Hazrat Umar ؓ, when all the bellies of the animals were empty, this goat gave milk morning and evening without fail. [Zirkaani vol.1 pg.346]

The Horse of Suraqa: After leaving the home of Umm-e-Mu'bid ﷺ the Prophet ﷺ saw that a famous Arab rider, by the name of Suraqa bin Maalik bin Jausham was following them with great swiftness. He caught up to the Prophet ﷺ and Hazrat Abu Bakr Siddique ؓ and sped towards them. As he rode towards them to attack, his horse tripped and he fell off his horse. The greed of one hundred camels was locked in his sight, and he got back onto his horse and intended to attack again. Through the Dua of the Prophet ﷺ, the legs of Suraqa's horse sunk knee deep into rocky ground. When Suraqa saw this, he began to call out for refuge in fear. The Prophet ﷺ made Dua and the ground released the horse from its grip.

Suraqa then asked the Prophet ﷺ to write a Letter of refuge in his name. On the command of the Prophet ﷺ, Hazrat Aamir bin Fuheera ؓ wrote the letter of refuge in Suraqa's name. He then returned to Makkah, and sent back whoever he met on the way saying that the Prophet ﷺ was nowhere to be seen. Suraqa did not accept Islam then, but after the Victory of Makkah, Taaif and Hunain, he met the Prophet ﷺ in a place called Ju'raana. He brought with him the letter of refuge and accepted Islam with a huge group of his counterparts. [Dalaa'ilun Nabuiwat vol.2 pg. 115 - Madarijun Nabuiwat vol.2 pg.62]

The Prophet ﷺ In Madinatul Munawwarah: The people of Madinah were now aware that the Prophet ﷺ was to arrive in Madinah and they would come out daily to the boundaries of the city awaiting the arrival of Nabi-e-Akram ﷺ. When the sun would reach its peak and they would not see any one coming towards Madinah, they would return to their homes very sad. One day, as they did every day, they went out to await the coming of the Prophet ﷺ and found that he was not coming. They returned as usual to their homes with great sadness. After a while, a Jew was seated in the tower of his mansion when he saw the Prophet ﷺ and some Sahaba arriving close to Madinah. He began to call out to the people of Madinah in a loud voice by saying, *"O People of Madinah! He whom you have been waiting for has arrived. That blessed group has arrived."* When the Ansaar heard this, they adorned themselves in their armour and shields and went out to the gates of Madinah. They welcomed the Prophet ﷺ with great love and honour. The streets echoed with the Takbeer and the name of the Prophet ﷺ. [Madarijun Nabuiwat vol.2 pg. 63]

The one for whom they were waiting, The Beloved Prophet of Allah, The Mercy unto the worlds, The Beloved Rasool ﷺ had arrived amongst them. The Prophet ﷺ arrived and stopped at Quba, which is three miles away from the city of Madina and where the Masjid-e-Quba stands today.

He arrived there on the 12th of Rabi-ul-Awwal. He stayed there, at the home of Hazrat Kulthoom bin Hadm ﷺ who was from the family of Amr bin Auf. All the other sahaba who had migrated earlier were also at the gate waiting for the Prophet ﷺ. Meanwhile in Makkah, Hazrat Ali ﷺ returned the belongings of the kufaar and departed from Makkah after three days. He too came and stayed at the house of Hazrat Kulthoom bin Hadm ﷺ. Hazrat Kulthoom bin Hadm and all the family members spent day and night serving the Prophet ﷺ and those who came from Makkah Muazzamah.

First Year of Hijrat: The first thing that was done in Quba was to build a Musjid. For this purpose, the Prophet ﷺ preferred the land belonging to Kulthoom bin Hadm ﷺ, where the dates of the Amr bin Auf family used to be dried out. It was here, that the Prophet ﷺ laid the foundation of this Musjid with his blessed hands. This is the Musjid which is known as Musjid-e-Quba today. It is concerning this Musjid, that Almighty Allah says in the Holy Quran, *“Verily, the Mosque whose foundation has been laid on righteousness from the very first day, is worthy that you may stand therein. Therein, are those who desire to be well purified and Allah loves those who are Pure.”* [Surah Tauba verse 108]

Whilst Musjid-e-Quba was being built, even the Prophet ﷺ worked together with Sahaba-e-Kiraam carrying heavy rocks. [Wafa-ul-Wafa vol.1 pg. 180]

The construction of Musjid-e-Quba was completed in a period of between fourteen and twenty four days. He left Quba on a Friday, to enter the actual city of Madinah. The Prophet ﷺ led the first Jummah prayer on the way to Madinah at the Mosque of the Bani Saalim. It is the same mosque that is known as Musjid-e-Jummah, up to this day. Everyone was pleased to see the Prophet ﷺ come to Madinah. People stood on the

roofs of their homes, and children welcomed the Prophet ﷺ by reciting:

*“Ta’ la al Badru Alaina min Thaniyatil Wada
Wajaba shukru Alaina Ma Daa Aa lil laahi Daa”*

*The Moon has risen above us from the Valleys of Wada
To be grateful to Allah is waajib upon us
For as long as those who ask Dua amongst us continue to ask
[Zirkaani vol.1 pg.359/60]*

All the people of Madinah walked around the camel of the Prophet ﷺ. Many of them held on to the reigns of the camel, requesting the Prophet ﷺ to stop at their homes. The Prophet ﷺ said, “My camel will sit where ever Allah wills.” The camel stopped at the home of Hazrat Ayub Ansari رضى الله عنه. His house was beside the present Musjid-e-Nabwi. Hazrat Ayub Ansari رضى الله عنه took the Prophet’s ﷺ permission and carried the belongings of the Prophet ﷺ into his home. It is here that the Prophet ﷺ stayed. [Madarijun Nabuiwat vol.2 pg.66]

There was no such place in Madinah, where the Muslims could read Namaaz with Jama’at (congregation). It was for this reason, that the construction of a Musjid was very important. Near the home of the Prophet ﷺ was an orchard which belonged to the Banu Najaar. The Prophet ﷺ wanted to purchase this orchard from them for the construction of the Musjid, but they said that they would take the reward for it in the hereafter and thus gave the land without taking any money. However, because the land initially belonged to two orphan children, the Prophet ﷺ called upon them, and even both of them said that they wished it to be for the Musjid. The Prophet ﷺ did not prefer this, and it is for this reason that the Prophet ﷺ paid for the land from the wealth of

Hazrat Abu Bakr Siddique رضي الله عنه. [Madarijun Nabuiwat]

It was in the same year that the Prophet ﷺ invited people to his Walima with Bibi Aisha رضي الله عنها. Even though the Nikah of Bibi Aisha رضي الله عنها had taken place with Rasoolullah ﷺ before Hijrat, she only came to the Prophet's ﷺ house one year after Hijrat. The Prophet ﷺ had a walima with a dish of milk. [Madarijun Nabuiwat]

After the Musjid-e-Nabwi (Mosque of the Prophet) had been constructed, there was no method to gather the people for the specified times in Jama'at. The Prophet ﷺ took the opinions of the Sahaba-e-Kiraam on this issue. Some of them said that fires should be lit to show the time of Salaah whilst others thought that a conch (shell) should be blown to summon people for Namaaz. The Holy Prophet ﷺ did not like these as they were methods of the unbelievers. Hazrat Umar Farouk رضي الله عنه suggested that people should be sent into Muslims areas to announce the times of Namaaz. This was preferred by the Prophet ﷺ and he commanded Hazrat Bilal رضي الله عنه to call people towards Salaah. Thus, the five times Namaaz used to be announced with the words “*As Salaatul Jaamia.*”

A Sahabi of the Prophet ﷺ, Hazrat Abdullah bin Zaid Al Ansari رضي الله عنه had a dream in which he heard the words of present day Azaan being called out. The Prophet ﷺ, Hazrat Umar and other Sahaba-e-Kiraam had similar dreams. The Prophet ﷺ said that the dream was guidance from Allah as to how the Azaan should be called. The Holy Prophet ﷺ asked Hazrat Abdullah bin Zaid رضي الله عنه to teach Hazrat Bilal رضي الله عنه the words of Azaan as he had a much louder voice. [Zirkani vol.1 pg.376]

The Second Year of Hijrat: Numerous important incidents took place in

the second year after Hijrat. They are being presented very briefly for your perusal:

1. In the same year after Hijrat, the direction (Qibla) for performing Namaaz was changed from Baitul Muqaddas to the Kaaba. 2. On the twelfth of Safar, Almighty Allah gave the Muslims permission to take up arms against the kufaar. 3. The verse pertaining to Jihaad was revealed and the first Muslim Army went against the kufaar. This battle was called Surya-e-Hamza. 4. In the Surya-e-Ubaidah Bin Al Haarith, the Holy Prophet ﷺ sent 80 Muhajireen with Hazrat Ubaidah bin Al Haarith as the commander towards Raabigh, but the kufaar fled in fear. 5. Surya Sa'ad ibn Abil Waqas took place. 6. Ghazwa-e-Abwa (The Battle of Abwa) took place. It was the first battle in which the Prophet ﷺ went out with the Muslim Army in the month of Safar for Jihaad, and only returned to Madinah Shareef after 15 days, when Abu Lahab had died. 7. The Battles of Bani Qainuqa, Bawaat, Safwaan, Zil Asheera and Surya Abdullah bin Jahash occurred. 8. The Battle of Badr took place, in which 14 Muslims were martyred, of which six were Muhajirs and eight were Ansaar. This Battle made the power of Islam as clear as the brightness of day to all. 9. Roza (fasting) and Zakaat became fard. In this year Eid-ul-Fitr Namaaz was performed in Jama'at in an Eid Gaah. 10. The Nikah of Bibi Faatima to Hazrat Ali took place. 11. The law of giving Sadqa-e-Fitr was established. 12. On the tenth of Zilhajj, the Namaaz of Eid-ul-Adha was performed and after Namaaz, the Prophet ﷺ made Qurbani of two rams. 13. The Battle of Suwaiq, Qarqarul Kadr, Najraan etc. occurred. [Zirkani - Madarijun Nabuiwat - Bukhari Shareef etc]

The Third Year of Hijrat: 1. In this year, the greatest Battle of Islam, namely the Battle of Uhud took place. The Holy Prophet ﷺ departed from Madinah Shareef after Jumma Salaah on the 14 of Shawaal 3 Hijri. In this Battle, great Sahaba-e-Kiraam such as Hazrat Hamza, Hazrat

Hanzala, Hazrat Mus'ab bin Umair and Hazrat Ziyaad bin Maskan (ridwaanul laahi ta aala alaihim ajmaeen) were made shaheed. 70 Sahaba-e-Kiraam were made Shaheed in the Battle of Uhud. During the battle of Uhud, four Muhajireen and sixty six Ansaar were made shaheed whilst thirty leaders of the kufaar were sent to jahanum. In the same battle, two blessed teeth of the Prophet ﷺ were made shaheed. In this same battle, Hazrat Ameer Hamza ؓ was made shaheed by an assassin hired by Hinda.

2. Ghazwa-e-Ghatfaan took place in Rabi-ul-Awwal. 3. In the same year a kaafir by the name of Da'soor raised his sword against the Prophet ﷺ. 4. Hazrat Imam Hassan ؓ was born on the 15th of Ramadaan. 5. Huzoor ؓ made Nikah to Bibi Hafsa ؓ. 6. Hazrat Uthman-e-Ghani ؓ made Nikah to Sayyida Umme Kulthoom ؓ. 7. The laws of Inheritance were revealed. 8. In the same year it became haraam for men to ever marry Mushrik women. [Zirkani - Madarijun Nabuiwat - Bukhari Shareef]

The Fourth Year Of Hijrat: 1. In this year, Surya Abu Salma took place on the 1st of Muharram but the Kufaar left behind most of their wealth and belongings and fled due to fear. 2. The Surya Abdullah bin Anis took place. 3. The incident of Bir Ma'oona took place. 4. Ghazwa Banu Nadeer took place. 5. The grandson of the Prophet ﷺ Hazrat Abdullah bin Uthman ؓ passed away. 6. The Prophet ﷺ made Nikah to Sayyidah Umme Salma ؓ. 7. The mother of Hazrat Ali ؓ, Bibi Faatima bint Asad ؓ passed away. 8. Hazrat Imam Hussain ؓ was born. 9. A Jew committed adultery with a Jewish woman and the case was presented before the Prophet ﷺ and he ؓ decreed according to the Taurah and the Quran, for him to be stoned. 10. In the same year Taa'ma bin Abreeq, who was a Muslim, stole and the Prophet ﷺ commanded that his hand, be cut off in accordance with the Quran. Some have said that it was in this year that alcohol was made haraam, whilst others have said this to be in the year 6 Hijri whilst others said 7 Hijri. [Zirkani]

The Fifth Year Of Hijrat: 1. In this year, the Battle of Zatur Riqqa took

place, in which the Prophet ﷺ took four hundred soldiers with him. The kufaar fled and only a few women were captured. 2. The great Imam of Seerat, Ibn Ishaq says that it was in this Battle, that the Prophet ﷺ first prayed the Salaatul Khauf. 3. The Battle of Daumatul Jundal took place, wherein the Prophet ﷺ stayed out of Madinah for one month. 4. Another battle took place, in which one Muslim was made shaheed, ten kufaar were killed and more than 700 kufaar were captured. The Sahaba-e-Kiraam obtained 2000 camels and 5000 goats as bounty from this battle. 5. The Prophet ﷺ made Nikah to Sayyida Juwairiyah رضى الله عنها. 6. The incident relating to Bibi Aisha رضى الله عنها took place and Surah Noor was revealed to prove her chastity. The verses of Tayammum were revealed. 7. The Battle of the Trench (Khandaq) took place. Six Muslims were made shaheed in this battle. 8. Amr bin Abdood was killed. He was injured in Badr and had fled. It was said that he was stronger than one thousand riders. 9. Naufil was killed. 10. Hazrat Sa'ad ibn Mu'aaz رضى الله عنه was made shaheed in the Battle of Khandaq. It was on his martyrdom that the Prophet ﷺ said, "The Arsh of Allah is trembling on the Shahaadat of ibn Mu'aaz." 11. The battle of Bani Quraiza took place on the way back from Khandaq. 12. The wearing of the Islamic Garb (Pardah) became fard on Muslim women. 13. The law relating to accusing someone of adultery was revealed and the laws of La'aan and Zihar were also revealed. [Madarijun Nabuiwat - Bukhari Shareef]

The Sixth Year Of Hijrat : 1. In this year the incident of Baitur Ridwaan and Sulah Hudaibiyah took place. 2. The Prophet ﷺ sent letters of invitation of Islam to world leaders. 3. Abu Raafi who was a great enemy of Islam and a blasphemmer was killed. 4. The Prophet ﷺ sent small armies to various places, so that they could put pressure against the kufaar. Some of the battles that took place were, Surya Ali, Surya ibn Musalma Surya Zumri etc. 5. In the same year, the Quraish sent Abu Sufyaan to Madinah to discuss issues relating to The Treaty of Hudaibiyah. [Zirkani]

The Seventh Year Of Hijrat : 1. In this year, Ghazwa Zaatul Qird etc. took place three days before departing for Khaibar. 2. During the month of Muharram, the Battle of Khaibar took place in which fifty Muslims were injured. 3. Rasoolullah ﷺ made Nikah to Bibi Safiyah ؓ. 4. In the same year Zainab, the wife of the Jew Salaam bin Mushkim invited Rasoolullah ﷺ for a meal and poisoned the meat. Through the Grace of Allah, the meat spoke out and said, “ O Prophet of Allah ﷺ Do not eat me. I have been poisoned.” It was during this year in the Battle of Khaibar, that the Prophet ﷺ explained the following laws of Shariah: Birds with talons were haraam to eat; All predators were haraam; The flesh of donkey and mule is haraam; To make Muta (temporary marriage for sexual reasons etc.) was made haraam; It was decreed as haraam to give the incorrect weight when buying or selling gold and silver. 5. The Treaty of Fidak was prepared in the same year. In the same year, the Prophet ﷺ performed Umratul Qazaa. 6. During the journey for Umratul Qazaa, the Prophet ﷺ made Nikah to Bibi Maimoona ؓ. [Shamaa'il-e-Tirmizi, Bukhari, Zirkani, Madarij]

The Eight Year Of Hijrat : 1. In this year, the Battle of Mauta took place, in which the Prophet ﷺ sent three thousand Sahaba-e-Kiraam against one hundred thousand kufaar. The Prophet ﷺ whilst sitting in Madinah was informing the Sahaba of what was happening in the battle of Mauta. He said, “ Look, now the flag is with Zaid and he has been made shaheed, then Jaafar took the flag and he too was made shaheed, Then Abdullah bin Rawaaha took the flag and he too has been made shaheed, until the flag was given in the hand of ‘The Sword from the Swords of Allah’ (Khalid bin Waleed).” The Prophet ﷺ told this to the Sahaba-e-Kiraam and wept as he spoke. 2. Between the Battle of Mauta and the Victory at Makkah, small armies were sent once again to attack the kufaar. 3. The Victory of Makkah took place in the year 630 A.C. 4. Those who were on journey were exempted from fasting. 5. In

the same year, Hazrat Abu Sufyaan رضي الله عنه accepted Islam. 6. Hazrat Hinda رضي الله عنها accepted Islam. 7. The Battle of Hunain occurred. 8. The Battle of Utaas took place and Taa'if surrendered. 9. The Prophet ﷺ released Taa'if from siege and went to Jo'fa. Here there were plenty of spoils of the war which included, 24 000 camels; more than 40 000 goats; silver; and six thousand from amongst the enemy were captured. The Prophet ﷺ distributed all the spoils of war. In the same year Hazrat Ibrahim رضي الله عنه was born to Hazrat Maariyah Qibtiyah رضي الله عنها and in the same year Sayyidah Zainab رضي الله عنها the daughter of Rasoolullah ﷺ passed away. The Mimbar (Pulpit) was built in Musjid-e-Nabwi in the same year. [Bukhari Shareef - Zirkani - Madarij]

The Ninth Year Of Hijrat : 1. In this year, Ayatut Takhayur and the laws of Eela were revealed. 2. Collectors were sent out to collect Zakaat and Sadaqa. 3. Ad'di bin Haatim and his sister accepted Islam. 4. The Battle of Tabook took place in which 30 000 Sahaba-e-Kiraam partook. The Romans fled this battle out of fear. 5. The Mosque built by the Munafiqs, Masjid-e-Zaraar was demolished and burnt. 6. Hazrat Abu Bakr Siddique رضي الله عنه was made the Ameer-e-Hajj. 7. The King of Abyssinia, Hazrat Asmah Najashi passed away. 8. In the same year the leader of the Munafiqs (hypocrites) Abdullah ibn Ubay died. 9. In the same year various delegations of Arabia accepted Islam at the hands of the Prophet ﷺ. [Madarijun Nabuiwat]

The Tenth Year Of Hijrat : 1. In this year, the Prophet ﷺ performed the Haj'jatul Widaa (The Farewell Hajj). 2. After Haj'jatul Widaa, the Prophet ﷺ gave a sermon whilst seated on his camel, Qiswa. 3. The Prophet ﷺ gave a very lengthy Khutba at Mina wherein he explained numerous laws and commands. 4. On the same journey, the Prophet ﷺ delivered the sermon of Ghadeer-e-Khum. [Bukhari - Zirkani - Madaarij]

The Eleventh Year Of Hijrat : 1. In this year, The Surya (Jaish) Usama took

place. This was the last Army that was sent out on the command of the Prophet ﷺ. On Monday the 26th of Safar 11 Hijri, the Prophet ﷺ asked the Sahaba to prepare for battle against the Romans and on the next day, he ﷺ summoned Hazrat Usama bin Zaid ؓ and said, “ I have appointed you as the commander of this army.” Hazrat Usama ؓ went to his battalion and was ready to leave on the 12th of Rabi-ul-Awwal, 11 Hijri, when he heard that the Prophet ﷺ was not in very good health (in the eyes of the world). He immediately returned to Madinah Munawwarah (with his battalion which was just outside the city), and on that day, the 12th of Rabi-ul-Awwal, the Beloved Rasool ﷺ travelled into the hereafter. Inna lil laahi wa Inna ilaihir Raaji’oon. 2. Hazrat Abu Bakr Siddique ؓ was appointed as the Khalifa and as per the command of the Prophet ﷺ Hazrat Usama ؓ went to battle against the Romans and was victorious. He returned to Madinah Munawwarah after forty days. [Zirkani; Madarijun Nabuiwat - Bukhari]

Miracles Performed By Rasoolullah ﷺ: Hazrat Allama Jalaaludeen Suyuti ؒ in his book Khasaais Kubra, has narrated one thousand mu’jizas (miracles) of the beloved Rasool ﷺ. Allama Yusuf bin Ismaeel Nabhaani ؒ has also narrated numerous mu’jizaat of the Prophet ﷺ in his book Hujatullahi alal Aalameen. These books and others have recorded three thousand miracles and the great predecessors have said that more than three hundred thousand miracles are proven from the Prophet ﷺ. A few miracles are being narrated for the sake of attaining blessings.

The Splitting Of The Moon : It is narrated in Bukhari and Muslim, that one night the kufaar asked the Prophet ﷺ to show them a sign that he was the Prophet of Allah. The Prophet ﷺ pointed his blessed finger at the moon and split it in half. He ﷺ, then directed one half of the moon over Mount Saffa and the other half over Mount Marwa. This miraculous event

was seen by the kufaar and many Sahaba-e-Kiraam. This is a miracle that has not been performed by any other Prophet (peace and blessings upon them all). Imam-e-Ahl-e-Sunnat Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ says,

*“ Sooraj Ulte Paa’o pal’te chand ishaare se ho chaak,
Andhe Najdi dekh le Quدرات Rasoolullah ki.”*

The Sun Rises Again : Hazrat Aasma bint Umais رضی اللہ عنہا states that once the Prophet ﷺ performed his Asar Salaah and was resting on the blessed lap of Hazrat Ali رضی اللہ عنہ at a place called Sahba. Hazrat Ali رضی اللہ عنہ had not performed his Asar Salaah as yet. After some time, the sun went down. The Prophet ﷺ asked Sayyiduna Ali if he had performed his Asr Salaah and he answered in the negative. The Prophet ﷺ then said, “ *Allahuma In’nahu Kaana fi Taa’atika wa Taa’ati Rasoolika Fardud alaihash shamsa*” “ (O Allah! He was obeying You and your Prophet ﷺ. Bring back the sun for him).”

Sayyida Aasma رضی اللہ عنہا says, “ *I saw that the sun had already set, then I saw it began to rise again and its rays shone on the mountains and on the ground.*” [Shifa Shareef; Mawahib Laduniyah; Khasaaais-e-Kubra]

Bringing The Dead Back To Life : Imam Baihaqi رحمۃ اللہ علیہ states in Dalaailun Nabuiwat that once the Prophet ﷺ invited a man to Islam. He said that he would accept Islam if the Prophet ﷺ brought his deceased daughter back to life. The Prophet ﷺ asked to be taken to her grave. The man took the Prophet ﷺ to her grave. The Prophet ﷺ stood at her grave and called her by name. The grave split open, and the girl rose from her grave saying, “ *I am present and ready to obey your Deen.*” The Prophet ﷺ said, “ *Do you desire to come back into this world*” She said, “ *Ya Rasool’Allah ﷺ! I have found my Creator to be better for me than my parents, and I have found the*

hereafter to be better for me than the world.” In the same way, the Prophet ﷺ caused his parents to rise from their blessed graves and they accepted his Risaalat. [Mawaahib]

Water Gushes From His Sacred Fingers : Hazrat Saalim رضي الله عنه narrates from Hazrat Jaabir رضي الله عنه, “ On the day of Sulah Hudaibiyah, those present were very thirsty. The Prophet ﷺ had one chaagal (leather bottle with a spout) with him. When he ﷺ made wudhu out of this bottle, then people rushed towards him. The Prophet ﷺ asked their reason for doing this and the companions said that except the water in the bottle, they had no water for wudhu or drinking. The Prophet ﷺ then placed his hand over the leather bottle and springs of water began to gush from his blessed fingers. All the companions made wudhu and drank from that water. The Prophet ﷺ asked Jaabir رضي الله عنه, “ How many of you were there on that day?” Hazrat Jaabir replied, “ We were one thousand five hundred. Even if we were one hundred thousand, that water would have been sufficient.” [Bukhari Shareef]

Food Becomes Abundant : Hazrat Abdur Rahmaan bin Abu Bakr رضي الله عنه states, “ We were one hundred and thirty persons with the Prophet ﷺ. The Prophet ﷺ asked if any of us had anything to eat, and one person from amongst us said that he only had on portion of flour. Just as this one portion of flour was prepared, a person selling goats was passing by. The Prophet ﷺ purchased one goat from him and it was made zibah. Then on the command of the Prophet ﷺ the liver was fried and each one of us was given a piece. The meat was then cooked and put into two bowls. We all ate till we were satisfied and yet the bowls still remained full. We then took the remainder food and kept it on our camels.” It must be noted that in this incident, there are two miracles; firstly, the liver of a goat was given to one hundred and thirty people, and one portion of flour and the meat of one goat fed them all. In the same way, on the day when the Muslims were digging a trench, some narrations say one thousand and another narration says three thousand companions ate from one

portion of flour and the meat of one goat, through the Dua of the Prophet ﷺ. Even during the Battle of Tabook, one hundred thousand Sahaba ate from a small amount of food and there was still enough food remaining. [Bukhari]

Hazrat Abu Hurairah رضي الله عنه states, “ Once I took a few dates to the Prophet ﷺ and asked him to make dua for barkat on them. The Prophet ﷺ took them in his blessed hands and made dua on them. He then said, ‘Keep them in your food pouch and whenever you wish, take from them by using your hands only and do not dust your pouch.’ I personally ate from these dates. I fed it to others and always kept this pouch with me, until it was mislaid in the crowd when Hazrat Uthman-e-Ghani رضي الله عنه was made Shaheed.” Hazrat Abu Hurairah رضي الله عنه would be often heard reciting this stanza:

*“ Today, the people are faced with one sorrow,
And I am faced with two sorrows
One is on losing my pouch and
The other is due to Hazrat Uthman’s martyrdom”*

Granting Cure To The Ill : Hazrat Fadik’s رضي الله عنه both eyes had become completely white and he could not see anything. Holy Prophet ﷺ made dua for him and he began to see so well, that he could thread a needle at the age of 80.

Hazrat Imam Raazi رحمته الله states that the wife of Hazrat Mu’aaz bin Udraa رضي الله عنه had leprosy. She went to the Prophet ﷺ and he touched her with his Aasa Mubarak (Staff). The leprosy started to go away. [Khasaaais-e-Kubra vol.3 pg 70]

Hazrat Habib bin Yasaaf رضي الله عنه says, “ In one battle I was with the Prophet ﷺ and an enemy struck me on my shoulder. This caused my arm to be severed and it

began to hang. I went to the Prophet ﷺ and he placed his blessed saliva on the arm and pressed it in place. My arm became attached and was fine. I then went back into battle and even killed the person who had severed my arm.” [Bukhari Shareef]

His Knowledge Of The Unseen : The Holy Prophet ﷺ was aware of all that which happened and that which was to happen. This Knowledge of the Unseen was bestowed upon him from the Divine Court of Allah, as it is evident from numerous verses of the Holy Quran. Almighty Allah says, “*And Almighty revealed upon you the Book and Wisdom and He taught you all that which you had not known and the Grace of Allah is great upon you.*” [Surah Nisa]

Almighty Allah says, “*The Knower of the Unseen does not inform anyone from His Unseen (knowledge), except for his chosen Prophets.*” [Surah Jinn]

Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمه الله says, “*Aur Koyi Ghaib Kya, Tum Se Niha ho Bhalaa - Jub Na Khudahi Chupa tum pe karoro Durood*” (What is there left now to be hidden from you, when Almighty Allah Himself is not hidden from you). Almighty Allah blessed the Prophet ﷺ with the knowledge of all that which has happened, and all that which will happen. Hazrat Huzaifa رحمه الله reports, “*Once the Prophet ﷺ stood up amongst us (to deliver a talk), and in this talk, he informed us of all that which was to happen until Qiyaamah. Those who remembered it remembered, and those who had forgotten, forgot.*” [Ad Daulatul Makkiyah pg.259]

It is in Tirmizi on the authority of Hazrat Mu’aaz ibn Jabal رحمه الله that the Prophet ﷺ said, “*I saw Almighty Allah. He placed his Dast-e-Qudrat between both my shoulders and I felt its coolness in my chest, then everything was made known to me and I recognised it.*” [Ad Daulatul Makkiyah pg.261]

It is narrated in Tirmizi on the authority of Hazrat Abdullah ibn Abbas رضي الله عنه in which the Prophet ﷺ said, “ *I know whatever is in the skies and the earths.*” Another narration mentions, “ *I have become aware of all that which is in the east and the west.*” [Ad Daulatul Makkiyah pg.261]

For a detailed explanation of the Knowledge of Unseen, peruse the book Ad Daulatul Makkiyah bil Maadatil Ghaibiyah by Aala Hazrat Ash Shah Imam Ahmed Raza Khan رحمته الله عليه.

Wasila (Mediation): To ask in the court of Almighty Allah, through a means is a desirable manner. This has always been done, and is the manner of the past Prophets (peace and blessings upon them all) and our pious predecessors. The wasila of the Prophet ﷺ was used before his physical birth, after his birth and even after his passing from this world. Almighty Allah says in the Holy Quran, “ *O you who believe! Fear Allah and seek a mediation towards Him, and make jihaad in His Way with the hope of gaining salvation.*”

Tawassul Before His Birth : When Adam عليه السلام came from the heavens onto earth. He asked Almighty Allah for pardon. In the end, he made the following Dua: “ *O My Allah! I ask of You to pardon me through the wasila of Muhammad (sallal laahu alaihi wasallam).*” Almighty Allah asked Adam عليه السلام how he had recognised Muhammad ﷺ and Adam عليه السلام said, “ *When you created me and then put life into me, I lifted my head and I saw written on the Arsh ‘Laa ilaaha ilal laahu Muhammadur Rasoolullah’ I thus knew that you had placed his name close to Yours, as he is Your most beloved creation.*” [Tibrani]

The Jews even asked for victory through the wasila of Nabi ﷺ before his birth. This is also recorded by Abu Nuaim in Dalaail through Ataar and Dahaak, where Hazrat ibn Abbas رضي الله عنه said, “ *Before the coming of the Prophet ﷺ, the Jews used to make dua for victory over the kaafirs and they used to say*

the dua in these words: 'O Allah! We ask of You through the unlettered Prophet, that you may grant us victory over them.'" [Tafseer Durr Mansoor]

Tawassul After His Birth : The Sahaba-e-Kiraam always asked dua from the Prophet ﷺ for intercession on the day of Qiyaamat or Dua-e-Maghfirat etc. A few examples are being presented. Hazrat Anas ؓ says, “*I said to the Prophet ﷺ, 'Please intercede for me on the day of Qiyaamah.' The Prophet ﷺ said, 'I shall intercede for you' I said, 'Ya Rasool'Allah ﷺ! Where should I search for you?' He ﷺ said, 'First search for me on Pul Siraat' I said, 'If I do not find you there?' He ﷺ said, 'Then search for me near Mizaan' I said, 'If I do not find you at Mizaan?' He ﷺ said, 'Then look for me at the Fountain of Kauthar as I shall not leave these three places.'"* [Mishkaat Shareef]

Whilst bringing Imaan in the Darbaar of the Prophet ﷺ, Hazrat Aswad ؓ says, “*And You must be my Intercessor on that day when none shall be able to be of any assistance to Aswad ibn Qaarib ؓ*”

Hazrat Uthman bin Hunaif ؓ says that a blind person came to the Prophet ﷺ and asked the Prophet ﷺ to make dua for him to regain his sight. The Prophet ﷺ said to him, “*If you wish, then I shall make the dua. And if you wish, then you may remain patient and patience is better for you.*” He said, “*Please make the dua*” The Prophet ﷺ asked him to make proper wudhu and then say the following dua: “*O Allah! I ask in Your Divine Court and I present the wasila of your Nabi, the Nabi of Mercy. O Muhammad ﷺ I have presented your wasila in the Court of my Lord for my need, so that it may be accepted. O Allah! Please accept the intercession of the Prophet ﷺ on my behalf*” [Tirmizi]

Tawassul After His Wisaal : The companions of the Holy Prophet ﷺ used his wasila even after he passed from this world. A few examples are being

presented. Once, there was a severe drought in Madinah Shareef, and the people all went to Bibi Aisha رضي الله عنها for her advice. She asked them to go to the Rauza-e-Anwar of the Prophet ﷺ and to open a way for light to pass through from the sky, so that there is nothing between the Rauza Mubaarak and the sky. The people did as she said, and it began to rain. Grass grew in abundance and the animals became healthy and strong. [Sunan Daarimi]

Hazrat Umar-e-Farouk رضي الله عنه sent Hazrat Abdullah ibn Qart رضي الله عنه with a letter to Abu Ubaidah ibn Jarah who was in Yarmook. When Hazrat Abdullah رضي الله عنه departed from the Musjid, he realised that he had made a mistake. He had not gone to the Rauza-e-Anwar of the Prophet ﷺ to say salaam before leaving. He thus went to the Rauz-e-Anwar and found Ummul Momineen Sayyida Aisha, Ameeril Momineen Sayyiduna Ali and Hazrat Abbas there. Hazrat Ali رضي الله عنه had Imam Hassan in his hands and Hazrat Abbas had Imam Hussain ridwaanullahi ta aala alaihim ajmaeen in his hands. Hazrat Abdullah ibn Qart رضي الله عنه requested Hazrat Ali and Hazrat Abbas (radi Allahu anhum) to make dua for him, that he may be successful. Both of them lifted their hands in front of the Rauza-e-Anwar and made the following dua:

“ O Allah we ask dua through the wasila Nabi Mustafa, Nabi Mujtaba, through whose wasila the dua of Hazrat Adam عليه السلام was accepted and he was pardoned, and that You may make the path easy upon Abdullah and that You may make what is far near for him and that you may assist the companions of Your Nabi with victory. Verily You are the One Who hears our Duas.” After making this dua, Hazrat Ali رضي الله عنه said to Hazrat Abdullah رضي الله عنه, *“ Now go! Almighty Allah will not reject the Dua of Umar, Abbas, Ali, Hassan, Hussain and the wives of the Prophet ﷺ, for they have presented the Wasila of that Nabi ﷺ who is the most exalted of all creation in the Court of Allah (when making dua for you).”* [Futoohush Shaam vol.1 pg.15]

The wasila of the Prophet ﷺ was always used and will always be used by those who shall come until Qiyaamah. Imamul Aima Hazrat Sayyiduna Imam Abu Hanifa Nu'man bin Thaabit Taabi'ee رضي الله عنه says,

“ O Leader of Leaders! I have travelled and come to you. I am hoping for your pleasure and I am in refuge under your green dome. Your personality is so exalted, that if you had not been created, then no human would have been born, and nor would any creation be created, I am hopeful of your generosity and blessings. Except for you, there is no other saviour for Abu Hanifa.” [Qasida Nu'mania]

Ziyaarat Of The Gumbad-E-Khazra : It is unanimously accepted, that to visit the Rauza-e-Anwar of the Prophet ﷺ is a great blessing and honour. There are various Ahadith-e-Mubaaraka relating to this topic, but only a few are being presented.

The Prophet ﷺ said, “ My intercession becomes waajib upon him who visits my Grave.” [Baihaqi]

The Prophet ﷺ said, “ My intercession has been guaranteed for him who visits my grave.” [Bazaaz]

“ I shall be an intercessor on the day of Qiyaamah, for him, who comes to me with the sole intention of making my ziyaarat and nothing else has brought him here.” [Daar]

“ Whosoever made Hajj and visited me after my wisaal, it is as if he visited me in my hayaat (physical life).” [Daar]

“ Whosoever made Hajj and did not visit me, he has been unjust to me.” [Kaamil Ibn Adi]

“ Whomsoever visited me after my passing away, it is as if he visited me in my hayaat, and whomsoever passes away in any one of the two places i.e., Harimain Sharifain, then he shall be risen on the day of Qiyaamah in the companionship of those who have attained salvation.” [Daar]

“ He, who made Hajj, and then made my Ziyaarat in my Musjid, then two accepted (Maqbool) Hajj has been written for him.” [Wafa-ul-Wafa]

The Duties Of The Ummah Towards The Prophet ﷺ : To bring Imaan on the Nabuiwat and Risaalat of the Prophet ﷺ is Fard. To accept fully whatever he ﷺ brought from Allah is Fard. Without Imaan in the Prophet ﷺ no person is a Believer. Almighty Allah says, “ *And those who did not bring Imaan on Allah and His Rasool, then verily we have kept ready for the unbelievers a raging fire.*” It is compulsory upon us to do what the Prophet commands and to abstain from that which he has forbidden. The Holy Quran says, “*And takes whatever the Prophet gives you and abstains from that which he forbids you. And fear Allah. Verily the punishment of Allah is severe.*” It is also compulsory upon us to follow the Prophet ﷺ in his practices and in his Sunnah.

The Holy Quran says, “ *O beloved! You say, if you love Allah, then become obedient to me. Allah shall love you, and He will forgive your sins. And Allah is Most Forgiving, Most Merciful.*”

From the above mentioned verses of the Holy Quran, it is evident, how important it is for us to have true love for the Prophet ﷺ and to follow him. We should always heed the command of the Prophet ﷺ and shun the commands of our desires. The commands of the Prophet ﷺ shall benefit our Imaan, and the commands of our desires shall lead us to destruction. We should thus be prepared to even sacrifice our lives in the love of the Holy Prophet ﷺ. Hazrat Sahl ibn Abdullah Tastari رحمہ اللہ states as

follows in his commentary on the above mentioned verse of the Holy Quran, “ That person who does not understand that the Prophet ﷺ is the Keeper of his life and in all conditions, the Prophet’s ﷺ command is the authority, then under no circumstances has he tasted the sweetness of his ﷺ Sunnat, because the Prophet ﷺ is the Most exalted amongst the Believers.”

Signs Of One Who Truly Loves The Prophet ﷺ : There are certain signs that are present in a person who truly loves the Prophet ﷺ. If one claims to love the Prophet ﷺ and he does not have these signs, then he is not sincere in his claim:

1. He follows the sayings and actions of the Prophet ﷺ. He practices the Sunnats of the Prophet ﷺ. He obeys all that he has commanded and abstains from all that which he has forbidden and he adorns himself with the morals taught by the Prophet ﷺ.
2. He makes the zikr (remembers) the Prophet ﷺ in abundance. In other words, he reads Durood shareef in abundance. He studies and reads the Hadith Shareef. He always frequents the Meelad Shareef and other programmes held in the love of the Prophet ﷺ.
3. He has great desire to make Ziyaarat of Rasoolullah ﷺ as taught by Hazrat Bilal and Hazrat Abu Moosa (radi Allahu anhum) etc.
4. He shows great respect and reverence to Rasoolullah ﷺ. This was the manner of the Sahaba-e-Kiraam (ridwaanullahi ta aala alaihim ajmaeen). They never spoke aloud in the Court of the Prophet ﷺ and they never spoke before he spoke. They always remained with great respect when they were with him.
5. They should love all those who the Prophet ﷺ loves, such as the Ahle Bait, Sahaba-e-Kiraam, Muhaajireen and Ansaar. To hate those corrupt sects (such as the wahabis, shias, and all other groups) who have enmity

against the pious predecessors is also necessary. The Holy Quran announces, “ You will not find those who believe in Allah and the Last day, that they befriend them who have opposed Allah and His Rasool, even though if they be their fathers, or their sons, or their brothers, or their relatives” [Surah Mujaadila]

His Unique Attributes : A few unique attributes of the Prophet ﷺ are being presented. None have been blessed with these attributes except the Prophet ﷺ.

1. He is the Final Messenger.
2. The entire creation was created for the Prophet ﷺ
3. His blessed name is written on the Arsh, Jannat, and on the foreheads of the maidens of Jannat.
4. Glad tidings of his arrival have been written in every heavenly book.
5. At the time of his birth all the idols fell on their faces.
6. His blessed chest was split open.
7. He has been blessed with Shifa'at-e-Kubra.
8. The keys to all the treasures of the world have been given to him.
9. He was blessed with Ayatul Kursi.
10. As evidence for his Nabuiwat, the moon was split in two.
11. Allah made Maal-e-Ghanimat (spoils of war) halaal upon him.
12. Almighty Allah made the entire earth Musjid for him.
13. The miracle of the Quran was bestowed upon him.
14. Liwa ul Humd (Flag of Praise) will be given to him on the Last day.
15. Almighty Allah addressed every Prophet by his name, but referred to the Prophet ﷺ with beautiful titles.
16. He will be the first to enter Jannat.
17. The Angels will ask about him in the grave.
18. It was haraam for anyone to marry any of the blessed wives after the Prophet ﷺ left the world physically.

19. It is Waajib for every Musallee in Namaaz to say salaam upon him in Namaaz (in At Tahiyaat)
20. He has been blessed with the Fountain of Kauthar.
21. Almighty Allah has made him the Mukhtar (controller) of the Shariah. He may make halaal what he wishes and haraam what he wishes.
22. On the day of Qiyaamah every persons family name and genealogy will be terminated except that of the Prophet ﷺ.
23. The ground between his Mimbar and Rauza-e-Anwar is a portion of Jannat.
24. When the Soor is blown, He will be the first to rise.
25. Hazrat Israfeel عليه السلام did not come to any other Nabi but him.
26. To call to him from outside his room was declared haraam.
27. The punishment for one who shows the slightest disrespect to him is death.
28. He ﷺ has been blessed with more Mu'jizaat than all the other Ambia-e-Kiram alaihimus salaam ﷺ. [Zirkani vol.5]

His Blessed Wives : There is difference in opinion concerning the blessed wives of the Prophet ﷺ, but all unanimously agree up to eleven blessed wives. We will thus present a brief table with a list of the Azwaaj-e-Mutahiraat.

Blessed Baandis (Handmaids) :

Hazrat Maariyah Qibtiya, Hazrat Raihana, Hazrat Nafisa and one more whose name is not known (Allah be pleased with them all)

His Blessed Children : It is accepted by all the great scholars, that Huzoor ﷺ had seven children :

Hazrat Qaasim (lived for only seventeen days), Hazrat Ibraheem (passed away at 17 or 18 months), Hazrat Abdullah (passed away during childhood), Sayyida Zainab, Sayyida Ruqayya, Sayyida Umme Kulthoom, Sayyida Faatima Zahra (ridwaanullahi ta aala alaihim ajmaeen)

Blessed Wives Of Rasoolullah ﷺ

No.	Blessed Name	Year of Nikah	Age of Demise	Served Huzoor for	Blessed Grave	Age of Huzoor at Nikah
1	Bibi Khadija	25yrs Meelad	65	almost 25 years	Makkah Shareef	25 years
2	Bibi Sauda	10 an	72	14 years	Madinah	50 years
3	Bibi Aisha	1 ah	63	9 years	Madinah	54 years
4	Bibi Hafsa	3 ah	59	8 years	Madinah	55 years
5	Bibi Zainab bint khuzaima	3 ah	30	3 months	Madinah	55 years
6	Umme Salma	4 ah	80	7 years	Madinah	56 years
7	Bibi Zainab bint Jahsh	5 ah	51	6 years	Madinah	57 years
8	Bibi Juwairiyah	5 ah	71	6 years	Madinah	57 years
9	Umme Habiba	6 ah	72	6 years	Madinah	57years
10	Bibi Safiyah	7 ah	50	Just over 3 years	Madinah	59 years
11	Bibi Maimoona	7 ah	80	Just over 3 years	Near Makkah	59 years

Abbreviations on Table: Meelad : since birth of Prophet ﷺ, an : after announcement of Nabuiwat - ah: After Hijrat

The First Khalifa Hazrat Abu Bakr Siddique ﷺ : His name is Abdullah. He is known as Abu Bakr and his titles are Siddique and Ateeq. He is from the Quraish tribe and in the seventh generation, his family tree links to that of the Prophet ﷺ. He was born two and a half years after the Aamil Feel in Makkah. He is so exalted, that he has been blessed with the greatest status in all the creation after the Ambia and Mursaleen. He was the first to accept Islam from amongst the free men. He fought in numerous battles and assisted the Muslims in all times. He was always beside the Holy Prophet ﷺ. He had three sons and three daughters. His Khilafat lasted for 2 years, 3 months and 11 days. He passed from this world on the 22nd of Jamadil Aakhir, 13 Hijri. Hazrat Umar ﷺ made his Janazah Salaah and he was made to rest beside the Prophet ﷺ in the Rauza-e-Anwar. [Tareekhul Khulafa]

The Second Khalifa Hazrat Umar-E-Farouk ﷺ : His name is Umar, He is known as Abu Hafs and his title was Farouk. He is very exalted amongst the Quraish due to his family. In the eighth generation, his family tree links to that of the Prophet ﷺ. He was born 13 years after the Aamil Feel in Makkah. He accepted Islam in the sixth year after the announcement of Nabuwat at the age of 27. It is in one narration that before him 39 people had accepted Islam. After he accepted Islam, the Muslims were very pleased as he was a very brave and fearless person. After he accepted Islam, the Prophet ﷺ openly lead Namaaz in the Kaaba. He always fought bravely in every battle. Like Hazrat Abu Bakr Siddique ﷺ, he too was always with the Prophet ﷺ. Hazrat Abu Bakr ﷺ appointed him to be the Khalifa after him. He had six children, of which one was a daughter and all the others were sons. His Khilafat lasted for 10 years, 6 months and 4 days. On the 28th of Zilhajj, 23 Hijri, Abu Lulu Majoosi stabbed him with a dagger. He passed away three days after this at the age of 63. His Janazah Salaah was prayed by Sayyiduna Suhaib ﷺ and he was laid to rest close to Sayyiduna Abu Bakr ﷺ. [Taariikhul Khulafa]

The Third Khalifa Hazrat Uthman-E-Ghani ﷺ : His name is Uthman. He is known as Abu Amr, and his title was Zalnurain. He is from the Quraish tribe. His family tree joins at Abd Munaaf, to that of the Prophet ﷺ. He accepted Islam at the very beginning. His uncles and relatives treated him very badly and caused him much pain, when they heard that he had accepted Islam. He made Hijrat twice; once to Abyssinia and then to Makkah. It is for this reason, that he is also known As Saahibul Hijratain. He was blessed with marrying two daughters of the Prophet ﷺ and was thus given the title of Zul Nurain. Because his blessed wife was ill during the Battle of Badr, he could not partake in it, but his name was still put amongst those who were in Badr and he was given the spoils of war equal to the others. After the shahaadat of Hazrat Umar ؓ, he was appointed the Khalifa. His Khilafat lasted for 12 years. His home was surrounded by the Traitors of Egypt and he was made shaheed at the age of 82. His Janazah Namaaz was performed by Hazrat Zubair bin Awaam ؓ and he was laid to rest in Jannatul Baqi (Madinah Shareef) [Tareekhul Khulafa]

The Fourth Khalifa Sayyiduna Ali-E-Murtuza ؓ : The life of Hazrat Ali-e-Murtuza ؓ will be explained in the next chapter.

The Poets Of Darbaar-E-Rasoolullah ﷺ : 1. Hazrat Ka'ab ibn Maalik Ansari Salmi ؓ 2. Hazrat Abdullah bin Rawaaha ؓ 3. Hazrat Hassaan bin Thaabit ؓ

The Chosen Muaz'zins Of Darbaar-E-Rasool ﷺ : 1. Hazrat Bilal bin Ruba (Bilal-e-Habshi) ؓ 2. Hazrat Abdullah bin Umme Maktoom ؓ 3. Hazrat Sa'ad ibn Aa'id ؓ 4. Hazrat Abu Mahzoora ؓ

Scribes Of The Wahi : 1. Hazrat Abu Bakr Siddique 2. Hazrat Umar-e-Farouk; 3. Hazrat Uthman-e-Ghani; 4. Hazrat Ali-e-Murtuza; 5. Hazrat Talha bin Ubaidullah 6. Hazrat Sa'ad ibn Abi Waqaas 7. Hazrat Zubair bin Al Awaam 8. Hazrat Aamir bin Fuhira 9. Hazrat Thaabit bin Qais 10. Hazrat Hanzala bin Rabi 11. Hazrat Zaid

ibn Thaabit 12. Hazrat Abi bin Ka'ab 13. Hazrat Ameer Muawiyah 14. Hazrat Abu Sufyaan (ridwaanullahi ta aala alaihim Ajmaeen)

Some Chosen Khaadims : 1. Hazrat Anas bin Maalik 2. Hazrat Rabi'aa bin Ka'ab 3. Hazrat Aiman bin Umme Aiman 4. Hazrat Abdullah bin Mas'ood 5. Hazrat Uqba bin Aamir 6. Hazrat ibn Shuraik 7. Hazrat Abu Zir Ghaffari 8. Hazrat Muhajir Maula Umme Salma 9. Hazrat Hunain Maula Abbas 10. Hazrat Naeem bin Rabi'aa Aslami 11. Hazrat Abul Humraa 12. Hazrat Abu Sam'a (ridwaanullahi ta aala alaihim ajmaeen)

Knowledge Of His Passing : Huzoor ﷺ was very well aware of the time of his passing away. He had also informed the people of this, on many occasions. After Haj'atul Widaa, the Prophet ﷺ said farewell to the people by saying, "It may be possible that I may not make Hajj with you again." Words to the same effect were even mentioned during Ghadeer-e-Khum, whereas in both the sermons, he used the word 'It may be possible', to put a veil over his words, even though he knew very well of his passing away. Hazrat Uqba bin Aamir رضي الله عنه says that once the Prophet ﷺ departed from his home and went to the graves of the martyrs of Uhad and he prayed Namaaz at their graves like you would pray over a deceased. Then, he returned and climbed on to the Mimbar and said, "I am to pass away before you and I am your witness and By Allah, I am seeing my Hauz even now." [Bukhari vol.2. pg.975]

Beginning Of His Illness (In The Eyes Of The World) : When the Prophet ﷺ took ill, the length of the illness differs in narrations. However, on the 20th or 22nd of Safar, the Holy Prophet ﷺ went to the Graveyard of Baqi during half the night. When he returned, he ﷺ was not very comfortable.

Date Of Passing Away : The Holy Prophet ﷺ, The illustrious Habeeb of Allah, The Mercy unto the Worlds, The Soul of the Universe, The Beloved

of Bibi Amina, The Coolness of the eyes of Hazrat Abdullah, The Beloved Rasool ﷺ passed from this world on Monday, the 12th of Rabi-ul-Awwal, 11 Hijri, (June 632) at mid day, in the home of Bibi Aisha رضي الله عنها.

Kaffan And Being Laid To Rest In The Rauza-E-Anwar : The Prophet ﷺ had already said that his Kaffan and lowering him in the grave should be done by his Ahle Bait and other family members. It is for this reason that this was done as per the command of Rasoolullah ﷺ. Hazrat Fadhal bin Abbas, Hazrat Quthm bin Abbas, Hazrat Ali, Hazrat Abbas and Hazrat Usama bin Zaid (ridwaanullahi ta aala alaihim ajmaeen) gave ghusl to the Prophet ﷺ. Hazrat Ali رضي الله عنه in true love and spiritual ecstasy took the ghusl water that remained on the navel and on the eyelids of Rasool ﷺ with his tongue. After the ghusl, the Kaffan was made up of three pieces of cotton material.

Namaaz-E-Janazah : When the Janazah of the Prophet ﷺ was ready, then people came in groups and read the Janazah Salaah. Because the Janazah was inside the Hujrah Mubaarak, only few people at a time entered and read the Janazah Salaah and left, then others followed, but there was no Imam. [Madarij-un Nabuiwat]

Explaining the Janazah Salaah of Rasoolullah ﷺ in detail, Imam Ahmed Raza Khan رضي الله عنه states as follows in the fourth volume of his world renowned encyclopaedia Fatawa-e-Razviah: “ *The Ulama have differences on the issue of the Janazah Salaah of the Prophet ﷺ. One Jama’at says that the Janazah Namaaz did not really occur. Small groups came in and sent Durood and Salaams and then left, followed by others. Certain Hadith also show this. You may peruse my book on this issue.*

There are also many Ulama who accept this Namaaz Ma’ruf. Imam Qaazi Iyaz رضي الله عنه rectified this. Hazrat Abu Bakr Siddique رضي الله عنه was engrossed in giving hope to the

Muslims and taking care of the needs of the Ummah. At this time, the allegiance had not been taken on his hands. People came in huge and small groups and continued to pray the Janazah Salaah of Rasoolullah ﷺ. When the Allegiance was taken on the hands of Hazrat Abu Bakr Siddique ؓ and his Guardianship was confirmed, He prayed the Janazah Salaah, and after him non other prayed, as mentioned by Imam Shamsul Ulama Sarkhasi ؒ. It is in Bazaaz, Haakim, Ibn Sa'ad, Ibn Mani', Baihiqi, Tibraani and Mu'jim Ausat on the authority of Hazrat Abdullah ibn Mas'ood ؓ that the Prophet ﷺ said, 'After giving me ghusl and kaffan, leave me on the bier and go outside. Jibra'eel ؑ will first read Namaaz over me, followed by Mikaeel ؑ, followed by Israfeel ؑ. The Angel of death will then pray over me with his entire army. You should them come to me in groups and read Durood and Salaam.' “ [Fatawa Razvia vol.4 pg 54; New Edition of Fatawa Razvia Vol.9 pg.286]

His Blessed Rauza-E-Anwar : Hazrat Abu Talha ؓ prepared the blessed Grave of the Prophet ﷺ. Hazrat Ali, Hazrat Fadhl bin Abbas and Hazrat Quthm bin Abbas (ridwaanullahi ta aala alaihim ajmaeen) lowered the Prophet ﷺ into his Rauza-e-Anwar. It is evident from the narration of Abu Dawood, that Hazrat Usama ؓ and Hazrat Abdur Rahmaan bin Auf ؓ also went into the Blessed Grave.

Hazrat Quthm ؓ was the last to leave the Qabr-e-Anwar. He says, “ I looked at the blessed face of the Prophet ﷺ for the last time and then saw that his blessed lips were moving. I place my ears close and heard him say, 'Rab'bi Habli Ummati' (O Allah, Give my Ummah to me).” [Madarijun Nabuiwat Vol.2 Pg. 442; Abu Dawood vol.2 pg.458]